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## THE ABORIGINES OF FORMOSA AND THE LIU-KIU ISLANDS

BY ALBRECHT WIRTH

A European nation, during three and one-half centuries, has been in possession of the Philippine islands, but in spite of that fact there are even now independent tribes at the very gates of Manila; and the knowledge of the customs, languages, and history of the Philippine aborigines is like that of the Mexican Indians, also ruled by the Spaniards for about the same length of time, still very far from complete. It can therefore be no matter of astonishment that in Formosa, where European nations have founded only short-lived colonies and where the Chinese only during the last 200 years have gradually and painfully worked their way to the interior, and that likewise in the small, easily accessible Liu-kiu islands, untouched by modern investigation until 20 or 25 years ago, our knowledge of the aboriginal tribes should as yet be rather unsatisfactory. There is, however, no lack of learned works and pamphlets on the subject, the literature on the Formosan natives alone comprising at least from 40 to 50 numbers; but the attempts to gather and sift the material and present it from broader views have been few, and the conclusions reached by different authors and explorers have by no means been identical. There is, on the contrary, a growing conviction among experienced anthropologists, such as Joest and Bastian, that we have not only to look at Formosa as a missing link in the great development of the races of the so-called Malayan archipelago, but that the "fair island" has still many intricate problems in store for us.

In all the standard general works like those of Keane and Sievers, in all of the comprehensive special works like the splendid, agreeably written, and luxuriously edited book of the French consul Imbault Huart,<sup>1</sup> the fascinating novel-like narrative of the well-known Canadian missionary Mackay,<sup>2</sup> and the clearly written history of the island by Dr Riess,<sup>3</sup> a professor at the Tokyo University; finally, in most of the short papers and pamphlets published in the *China Review* by the American, Mr Steere, professor at Ann Arbor; the English consul Bullock; the Chinese custom-house inspectors, Mr Taylor, Mr Kleinwaechter, Mr Colquhoun, Mr Lockhart, it is asserted—while other possible theories are often at the same time scornfully rejected—that the present natives of Formosa are pure and unmixed Malays. It is true Mr Riess presents first as his opinion that the original natives sprang from Liu-kiu stock, and he learnedly attempts to prove that the Longjus tribe of south Formosa is even in name identical with the Luchuan race, adding, however, that in his view the original settlers were utterly routed and exterminated by the conquering Malays. It may be mentioned that Dr F. Mueller, the eminent Vienna ethnologist, also accepts the Malayan theory pure and simple, and thus we behold on the great ethnological map, wrought out with the utmost accuracy by Vierenz v. Hardt, according to Dr Mueller's divisions, the eastern Formosans set down as Malays.

There are four writers, though, who refuse to assent to this definition. Three of them hold that at least the northern aborigines are non-Malayan, and they assume that they are akin to the Miaotse, the aborigines of China, still surviving in many central districts of Kwangsi and Yünnan. These three scholars are the German naturalist Schetelig,<sup>4</sup> who visited in 1868 the Kapsulan plain in the northeast of Formosa; Mr Dodd, once in the custom-house service, an excellent scientist and painstaking observer, and the famous French savant Terrien de Lacouperie. Their theory may derive a very appreciable confirmation from a tradition of the north Formosans, who believe that their ancestors, although a non-Chinese race, immigrated from the Chinese main-

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<sup>1</sup> *L'île de Formosa*, 1893.

<sup>2</sup> *From Far Formosa*, 1896.

<sup>3</sup> *Geschichte der Insel Formosa*, 1897.

<sup>4</sup> *Steinthal's Zeitschr. zur Völkerk.*, 1869.

land. The fourth authority in question, and perhaps the most competent of all, Mr Joest, of Godesberg,<sup>1</sup> who recently started for an extended South Sea exploration, protests that the northern aborigines of Formosa are unlike any other races, whether Malays, Papuans, Miaotze, Mongolians, or Japanese; and as to Negritos, which had been suggested, they bear the same resemblance as a codfish would to a parrot. They remind him somewhat of the Igorrotes of Luzon. The idea that they might possibly have some admixture of Negrito blood, particularly in the case of the *southern* Formosans, has been, in fact, hinted, but only feebly and casually, at different times and by different workers, who have never taken the pains to ascertain and prove their claim, notably by the Dutch historian Valentyn (1724), the English naturalist Swinhoe (about 1866), and the French anthropologist Quatrefages (about 1875).

We are thus in deep sea, and if the present writer, after two journeys in Formosa, in 1895 and 1897, attempts to give a few more facts, especially of a linguistic nature, bearing on the subject, he feels by no means able to completely solve this interesting ethnological question. It is, however, clear that the northern Formosans are anything but Malaysians, but I am not prepared to state to what particular race they belong. In the physical description of the various tribes I have used to some extent descriptions furnished by some of the writers mentioned above, for though I have seen most of the tribes myself, there is no reason why the accurate observations and apt expressions of men who worked on the spot for a longer time should not be employed. The Japanese, who entered Formosa a little more than two years ago, have also busied themselves in gathering anthropological and linguistic material, but their comprehensive works on the island are, so far as I have seen, notwithstanding their great facilities, only a more or less clever résumé of foreign labors. An honorable exception will be mentioned in due place. I have been able, however, to use a small number (3 or 4) of vocabularies kindly supplied me by Japanese government employés, notably by Mr Osawa and Mr Ino.

One distinction as to the Formosans is recognized throughout the island and considered also in the official intercourse between the powers that be and the natives. It is that of the utterly

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<sup>1</sup> Weltfahrten, 1895.

wild and independent element, called the Chin-hwan or Cheh-wan (literally, "the raw, uncooked savages") and the Sek-wan ("cooked savages"), the former clinging to their time-honored habits, the latter adopting to some degree Chinese dress and Chinese language. This distinction, it will be remarked, is not meant to be one of race, but of civilization. It is, at the same time, a topographical one, for the Chin-hwan live in the highest mountains, in the Alps, towering up to 13,000 feet, while the Sek-hwan occupy the plains and lower valleys of the low sea range.

The aborigines who cling to savage state are short of stature, the majority of them being under five feet six inches. Their complexion is of a light reddish brown. Old individuals are rather sallow and swarthy, while the young warriors are much lighter and clearer, being decidedly fairer than many South-Europeans and even many Frenchmen. Their jet-black hair is perfectly straight and lank and is worn long and untrimmed, parted down the middle and usually gathered together at the back by a band of cloth, though sometimes it is allowed to hang loose.

Their broad faces with low brows, their straight and high noses, wide, however, at the nostrils; their lips, not so thick even as those of the Malays, remind many observers of European features. A good deal of speculation has been of course developed upon this subject, and the opinion is frequently heard that there ought to be recognized traces of the old Dutch, who stayed in the island for half a century. I even met people who retailed a wonderful story about French soldiers that, in 1885, retired to the mountains and mingled with the savages. If any stragglers of the French army and a few adventure-loving merchants found pleasure in native women, the percentage of these mixed breeds cannot be very considerable (must, in fact, be quite inappreciable), exceptions, however, being always distinctly pointed out to visitors as in Suas, where lives a famous beauty, the daughter of a foreigner and a native chieftainess. The general expression of those mountain savages is dull and heavy, though somewhat relieved by the dark eyes, which are remarkably bright. Even according to Mr Dodd,<sup>1</sup> many faces show a Malayan type; some have a Jewish and others

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<sup>1</sup> J. Straits Branch, R. A. S., 1885, p. 73, where also more details about dress, etc., are given.

a European cast. The ears of both sexes are pierced for earrings. Each lobe has a hole through it large enough to receive a piece of bamboo about the size of a Manila cheroot. In the lobes the women usually wear covered bamboo tubes with tufts of scarlet long-ells sticking out of the opening of the upper end; others insert pieces of what appears to be white cuttlefish bone, fixed there by means of a piece of string round the head or attached to a circlet or wreath of embroidered camlets or native-made cloth. On their small tight-fitting caps they frequently fix circular flat pieces of the same bone and glass beads of different colors. All alpine aborigines are intensely fond of all sorts of trinkets, affecting especially necklaces of wild boars' tusks and leopards' teeth. Very peculiar and various is the tattooing. The tattoo used by females consists of three sets of blue lines with four in each set, running from the ears to the corners of the mouth, where one-half of the lines curve off over the upper lip and meet under the nose, the other half descending under the lower lip and meeting on the chin. The middle set of lines differs from the others in having the interstices filled up with diagonal lines, forming a kind of diamond pattern. The tattoo used by males is made up of two to three sets of horizontal lines, with four lines in each set, running down the center of the forehead and chin; and further, with any one who has succeeded in bringing home a head as a trophy, of colored scratches on the breast (with some tribes, on the forehead just above the nose). I saw one middle-aged warrior who proudly showed as many as eight red-blue lines on his forehead, and I heard of an old chief that boasted even of ninety-five marks. Some of the quoted authorities record twenty-nine lines. A further somatic peculiarity, quite generally recorded, is the knocking out of the eye-teeth; but once I found among the dwellers of the vast Morrison range ( $23\frac{1}{2}^{\circ}$  N.) the eye-teeth filed down obliquely, just as I had seen it years before among the Wapare and Waganda tribes of eastern Central Africa. The absence of those teeth is popularly supposed to improve the wind for hunting, while others consider it increases the beauty of their appearance. The dress of all genuine savages is very scanty, and in the summer often wholly lacking. As a fall dress there is frequently paraded a closely fitting cap (*mobu*) of rattan wicker-work, others strutting around all day long with only the belt (*habbock*) around their waists, with the favorite long knife (*latao*) stuck in it. At the

east coast, in the Khilai plain,<sup>1</sup> I beheld also large numbers of Sek-hwan who sported as the only apology for dress a trinket in the hair and an earring. The savages of the high mountains, however, dress quite substantially, especially in winter time, when the peaks of Mt Sylva and Mt Morrison are invariably snow-clad and the snow sometimes almost reaches the plains. The regular costume of these tribes I observed to consist of deerskins cured by exposure to sun and wind, though Chinese cloth, in rare cases bartered for, but usually, I fear, taken from ambushed and murdered Chinese, is by no means despised, and especially coveted by the women, who not infrequently add to their petticoats and sleeveless jackets, embroidered with red threads by their own hands, a second Chinese-made garment. The women also wear a sort of moccasin or garter tied round the calf of the leg, to which are often attached rows of small jingling bells, their heads being uncovered. Their hair is dressed in different styles, but usually plaited and bound behind with red cord. In parts of the island caps, jerkins, and moccasins made of deerskins are worn. The chief is only very little more gaudily dressed than the "commoners," and in many tribes is not distinguished by dress-display at all. His coat is always of the same material and crude shape as that commonly in vogue; occasionally, however, especially in the south, it is adorned with beads and shells stitched on in rows; upon his garters are rows of bells, and on either side feathers are inserted. Finally the cap is ornamented with both beads and feathers, and in front with the top part of an unused opium pipe-bowl. The deerskin coat, by the bye, is something hardly to be surpassed in rudeness of design and stiffness of hide, but a man covered with this really alpine garment, bearing a wonderful resemblance in the cut to the convenient "Loden-mantel" of the Tyrolese Alps, can screw himself into such a position that no part of his body need be exposed.

The dwellings are generally of the rudest kind, being mere huts of bamboo and rattan, except in the extreme south, where they are constructed entirely of slate, with roofs thatched with grass, split bamboo arranged like tiles, or with slate stone. Ordinarily, but not always, the floor is lifted a few feet above the ground, as in many islands of the Malay archipelago. The houses have

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<sup>1</sup> Called after the Khilai river (about 24° N.), Khilai probably meaning *water*, as in some southern Formosan dialects and in Alfurian.

each but one room. The beds are made of split bamboo. The hearth, if in the house, is in the center of the room, but just as often is outside. The center post is adorned with the skulls of animals. Outside of the house, hung under the eaves above the doorway, are the ornaments dearest of all to the aborigines, the skulls and queues of their hated foes, the Chinese and Papohwan. The head-hunting customs, upon which romantic travelers and listeners usually dwell with special delight, and all their concomitant features, such as the drinking carousals, the eating of the brains and hearts, the necessity of having a skull in order to marry or to be elected as a chief, are well enough known to preclude detailed description here. The food of the Formosan aborigines is of the simplest kind, consisting chiefly of game, a little taro, and, if they can afford it, rice. In eating they use their hands only; no chopsticks nor knives. The liquor they drink is manufactured of millet. They are also exceedingly fond of the Chinese samshu, going to any length of concessions to obtain it, and drinking any amount of comradeships for life and death, after having been granted that powerful beverage. A foreigner who would enter the savage dominion must needs, if he is not a missionary or an old resident, buy their good will by a liberal present of samshu or, better still, of one or two pigs, and must after this undergo a curious ceremony of making friendship, the lips of both parties being joined together at the rim of the wooden drinking bowl; also to eat salt from the same dish is a mark of friendship. Much might be said of the superstitions of the Formosans, their worship of spirits, of the demons of the forests, mountains, and streams, of the excessive importance they (like modern Indians and the ancient Romans) attach to the flight and the cries of birds, but it is rather doubtful whether such superstitions can count as racial characteristics, they being found almost universally diffused among uncivilized races. As it is impossible to present here a complete history of savage life in general and the Formosans in particular, only the more striking customs and ideas, which may lead to a solution of the racial problem confronting us in Formosa, can be mentioned. Marriage relations bear directly upon the racial question. In these the northern Formosans are extremely strict, in great contrast to the sensual and debauched natives of the south. Marriages with the northerners are held to be binding for life. It is highly im-



proper for a stranger to inquire after or to show any curiosity about the female members of a native party, although women quite readily mingle with men and display but little timidity, except that of the watchful animal ever on the lookout for danger. The unmarried bucks dwell in a house set apart for them at the entrance of the village, a custom mentioned in the book of Judges, and to be met with in many Indonesian and Assam tribes. The Formosans are divided into clans and governed by chiefs, who are commonly said to be invested with absolute power, though my personal experience far from confirms that supposition. As to the construction and design of their villages, as well as in the choice of the material of the houses, I found much variety. Some villages are open, some are stockaded, some are, strictly speaking, no villages at all, one hut being erected here and another there in the distance of a few hundred yards.

To this general description of Formosan savages I will attach a few notes, chiefly culled from Mr Taylor's essay (*China Review*, xiv) upon the southern natives, who appear to have a little improved on the general standard of early civilization. They have a goodly number of domesticated animals, such as bullocks, water buffaloes, birds, and, of course, dogs and cats. They are acquainted with the management of boats, and use that strange craft the catamaran; but, strange to say, some coast tribes which I visited do not eat fish. Festivities, with general invitations, feasts, and rejoicings are very common on the slightest pretext. The tattooing is principally around the wrists and on the back of the hands and fingers; the pattern resembles lace-work, the colors being red and blue. The dead are buried inside the houses (a custom my Japanese friends commented upon with great disgust, which, however, occurs also in other localities of Indonesia as well as in Assam). The women weave; the men devote themselves chiefly to agriculture. The people are skilled in the preparation of deerskins, which they make into buff and wear in winter. Among them may be seen expert blacksmiths, and they forge their own guns and agricultural implements. I bought from southern natives a knife of no mean workmanship and of great flexibility. They count about eleven months to the year (the northerners do not seem to know time at all), and they keep account of age. They are also fierce head-hunters. In some localities the finger nails

are colored red with the juice of a flower, and the teeth are kept black by chewing a species of vine; they are, besides, exceedingly fond of chewing betel-nut, which they obtain from Chinese peddlers. This may be a habit more recently acquired. Some tribes are very hospitable, while the northerners have been declared by many disgusted visitors to be "about the most inhospitable people on God's earth."<sup>1</sup>

According to the tradition of the southerners, they are descended from two beings, male and female, who in the beginning emerged from a rock that burst open. The high mountains are believed by some to be inhabited by the spirits of departed heroes. When a celebrated chief dies these make a great reception. "The hosts of ghostly heroes whirl to and fro, hurrying, in the eagerness of the greeting, like the rush of a mighty tempest; with cries of welcome the new name is called aloud, and the trembling savage, as he cowers in the brush, thus learns what great chief is departed."<sup>2</sup> Often a lonely native, threading his tortuous path through the mountains, shrinks with terror as invisible hunters, encouraging their wild hounds with weird shouts, sweep along in swift pursuit of the panting deer. Marriages are real love-matches, but marriage obligations are treated lightly; thus divorces are frequent and infidelity is common, it not being considered a heinous sin. Occasionally women are offered to travelers—perhaps only foreign ones—but, if I understand aright, it is in the same way that in "Astoria" the Chinook chief offered his daughter to the great white warrior, *i. e.*, for genuine marriage. The ceremony of marriage being very simple, as it merely takes the form of a public declaration that the couple have become man and wife, misunderstanding appears to be easy. Thus sensational reports as to marriage relations might in this case also be shown to be sheer fiction. It is true that foreigners who have been wedded to native "princesses" generally leave them after a few weeks,<sup>3</sup> but the idea of marriage has been just as really present as, for instance, in that wondrous Sanskrit tale of love, desertion, and reconciliation, the drama *Sakuntala*. The young unmar-

<sup>1</sup> Guillemard, *Cruise of the Marchesa*.

<sup>2</sup> A few of the beautiful lays of the mountaineers, which occasionally recall MacPherson's *Ossian*, will soon be edited out of a Chinese encyclopedia by Dr Florenz, professor at Tokyo University.

<sup>3</sup> A record of permanent marriage entered into by a chieftain's daughter with a Spaniard is, however, preserved in Count Beayowsky's autobiography.

ried bucks have a kind of club-house at the outskirts of the village, where they indulge in drinking bouts. Probably an out-of-the-way locality is chosen in order to prevent the minds of the very young and tender from being corrupted. At the extreme south a supreme deity called Maratoo and also an after state is believed in. The future life is thought to be regulated by one's acts in this life.

In expiation of certain sins the spirits are doomed to roam through the air, being thereby peculiarly irritated and inclining to malignity; wherefore it behooves all to propitiate and avoid them. Thunder is the result of a fight between two spirits, *Ka-koing* and *Kalapiet*, husband and wife. The former considers his domestic arrangements unsatisfactory and begins to kick the furniture about. His wife, finding words insufficient for defense and retaliation, uncovers herself, whereby she causes lightning. To uncover is, of course, the sign of the utmost degree of scorn and contempt. (The very strange belief of some Central American Indians, that they sprung from the urinating of the lightning, would thus find a convenient explanation.) When a child is born it is immediately plunged into a tub of cold water, as in ancient Germany. People attain a great age, sometimes 100 years. The dead are clothed in their ordinary garments with all ornaments attached, then sewn up in a buffalo skin and buried facing the west. After the grave has been filled up and a small slab of wood erected, each man, as he moves away, flings a handful of earth at the wood and spits on it, repeating a formula to the effect that the deceased must be contented and stay wherever he may have gone; that during his declining years he has been well treated, regardless of the trouble, so he must not think of returning. (In Germany also people are afraid lest the dead may return and try to prevent it by various contrivances, such as putting a broom at the threshold, etc.) If in spite of this warning he persists in returning, he must understand that the spitting and stoning just performed is a sample of what his reception will then be. Weapons are spears and arrows, said to be most deadly, but unfortunately I could not ascertain whether they are poisoned or not. More recently most tribes have, either by barter or by spoil, acquired guns. In warfare the sole purpose of the warriors is to kill each other (many savages, notably in Australia, prefer sham fights or slight wounds). Women and

children are never molested ; the former are therefore very convenient as interpreters for traveling from one tribe to the other. Sometimes young children, though, are taken prisoners, but are never considered slaves, becoming, on the contrary, part of the captor's family (as the Etruscan Servius Tullius). The priestesses<sup>1</sup> work themselves by contortions and gyrations into a kind of ecstasy, during which they swoon and in this latter state hold converse with their ethereal principals, like the priestesses in Tidor, Gilolo, and neighboring islands or the Greek Pythia. A French traveler of the last century says that for certain rites the priestess has to strip naked ; if true, this would be analogous to the same custom in religious dances of the Washenzi, in eastern Africa, and to the modern incantations used by a girl seeking to learn of her future husband in Bavaria.

I will conclude this sketch with an account of a third group of natives, the Diamarocks, a tribe of the southeast. Since a few years people have begun to understand that great differences exist between savages. In fact, all human communities as well as all individuals are possessed of some modicum of civilization, and there is no such thing as a total distinction between savagery and culture. Distinguished from animals, all men have culture, the differences being merely those of degree. These views are confirmed by a study of Formosan natives. When the celebrated chief Tokitok of the Botan league, in the extreme south (the same Tokitok who wrecked an American ship and murdered the crew and was afterwards on excellent terms with his American guest, General Legendre, who investigated the case)—when this great warrior, who wanted to become king of all Formosa, was negotiating with the different tribes to form a vaster confederation, he invited the chief of the Diamarocks to a palaver. In return he was requested to visit the headquarters of the Diamarocks, and went there alone. He was well received. On being introduced to the ruling family he noticed a nice, stout boy, the chief's own son. A little after Tokitok, to his great horror, saw his host deliberately cut the boy's throat and proceed to disembowel him. He remonstrated with the cruel father ; but the chief of the Diamarocks looked surprised, and gave it to be understood that he was not to be outdone as to the material

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<sup>1</sup> A great number of details about these priestesses is to be found in de Mailla (who in 1714 visited Formosa) and in various papers by Mr Taylor.

of a feast. Since the Diamarocks at the late palaver had been treated so well, they were bound, in return, to place now on the table the best they could produce. Besides, the boy (who I venture to think was probably an adopted slave) would be found very palatable—in fact, as good eating as a pig (which Chinamen and savages esteem the greatest dainty on earth). Tokitok speedily decamped, and could never again be persuaded to enter the Diamarocks' domain. These cannibals are nearly black. Mr Taylor, who is a stout champion of the Malayan theory, thinks they may be the true aborigines of the island, conjecturing that they are a southern branch of the Tangos. This is impossible, for the Diamarocks are black in color, while the northerners are fair. A young Japanese, Mr Torri, has discovered two more black tribes to the north of the Diamarocks, namely, the Kokwi, the Tarlok, and the Bokni.

Trying now to classify the different groups, we shall begin with the north. The northerners call themselves Tayal. This is doubtless the same as Tagal. The only trouble is that there is nothing in common between the Tagal and Tayal languages. One glance at the first numerals will show that:

<i>Tayal</i>	<i>South Formosan and Tagal</i>
kotto	isa
sapin	lusa
chinhoat	tolu
sbaiat	supat, ampat
mangan	lima
tai-yu	onuru

The explanation is probably to be found in an absorption of the Luzon Tagals by the invading Malays, who always imposed their idiom on the Negritos. From many similarities, such as head-hunting, the uplifted floor of their huts, the dress, the physical features, and partly the language, it would seem that the Tayal came originally from Assam. Some of these tribes are Yukan, Marai, Tokohaura, Beiwai, Takasan, Tónoba, Kaguzan, To Kwrai, Kuro, Miniebu, Sasan. The second group, the inhabitants of the east coast, except where the mountains approach too closely to the sea, seems to be derived from the Polynesians. In feature and language they are genuine Maori, that race to whom the Hawaiians trace their origin. Their

most important tribes are, in the north, the Kamaran or Kabilan ; in the south, the Ami, the Lamsihoan (merely Chinese for the southwesterners), the Tipan, the Bantang, the Caviangan, the Kale, and the Salasien. Between the southern and the middle branch of the Polynesians, viz., between the plains of Khilai and Pilam, live the dangerous blacks whose tribes, as far as known, have been mentioned already. The murderous propensities of these Melanesians differ from the head-hunting sport of the other savages, the latter, just like redskins, craving only the honor of the warlike deed, parading the skulls, while the black fiends want to eat the flesh of their enemies. Language and features strongly recall the Papuan type. The fourth group is made up of the Paiwan and Botan, of the extreme south, and all the tribes of the southwest. The language whose numerals were given above is of the northern Malayan type. The fifth group, now living on the mountains near Mt Morrison and once occupying the whole western plain, is again a puzzle. It is certainly not Malayan, it being a well-known fact that from Madagascar to Easter island *five* is *lima* (=hand). The Formosans of the center do not agree in their numerals either with the Malays, the Polynesians, or with each other.

	<i>Favorlang</i>	<i>Sideis</i>	<i>Mt Morrison</i>	<i>Tchihuan</i>
5	dchab	lima	magarr	hassub
6	natap	talap	maturn= $2 \times 3$	buda= $5$ and $1$
7	naibo	papytto	pitu	bidusut= $5$ and $2$
8	aspaaspat	pagipat	mashupat= $2 \times 4$	bidutorn
9	tanacho	matanda	mangara	tamoda

It would be difficult to find a more startling dissimilarity within a few miles in any other place of the globe, except, of course, the Caucasus and Lebanon. The rest of the vocabularies, the most common words—such as man, woman, water, fire, sun—are as different as they possibly could be. Now, what on earth are these languages? To what family do they belong? I confess I am unable to say. I have searched assiduously in perhaps more than 120 languages, and I am loth to state anything definite. Only one thing seems certain: all these central Formosan languages are hybrids, formed by the crossing of three, four, or five different stocks. You may imagine the perplexing multitude of forms, if you realize that these hybrid creations have under-

gone further changes, have interfered with neighboring dialects and have themselves been influenced by invaders, so that there is no end to the varieties. Thus this sixth group should probably be again broken up into independent families, so that in all we would have to accept seven to eight different groups of native languages, to which should be added Chinese and Japanese.

As to the islands belonging to the Formosa, the dialect of Lam-bay, in the southwest, collected by the Michigan professor, Mr Steere, is Malayan, while the tongue of the frizzle-haired inhabitants of Tobel Tobago, in the far southeast, shows considerable traces of Melanesian speech.

I will add a few words on the Malayan similarities in America, since the question has recently been raised again in the Transactions of the Canadian Institute.<sup>1</sup> I know that by considering the subject at all I shall incur the wrath of a man for whom I entertain a profound esteem, Dr Daniel Brinton. I must, however, say, that on principle I fail to see how the doctor can make good his utter rejection of the theory. If the Calaveras and Ohio finds show that man was in America, say, two or three hundred thousand years ago, it does not follow at all that the redskins are descended from those ancient Americans. It is a fact that the Aryans, in India, cannot be derived from the first inhabitants of the soils. Then *a priori* a Malay occupation of Canada might have been possible. From Formosa the Malays proceeded to Liu-kiu and Japan, and it would not have been found more difficult to cross the Pacific than to reach Easter island. Perhaps Mr Campbell is right; still I object strongly to his methods. To identify, as he does, tsalata (5) with luwi and lailem, hwul (9) with jalatien, asera, lali, and siwer, needs a considerable stretch of imagination. It is, indeed, altogether impermissible to compare in this haphazard manner. Malays are distinctly different from frizzle-haired Pelew islanders; Sulu are not the same as Dayaks, nor can the Negritos of Malacca, being called Semang, be for a moment considered as Malagassy or Maori. Finally, neither Tagalis, nor Negritos nor Papuans nor Polynesians nor Dayaks are to any intent or purpose Malays, yet Mr Campbell compares all these peoples indiscriminately with his head-hunting Salishans.

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<sup>1</sup> May, 1897.